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VOL. XIII

NEW YORK, OCTOBER 13, 1919

No. 2

ANALYSIS OF LUCRETIUS, DE RERUM NATURA I-III

(Continued from page 5)

Part Two <of Analysis, II, A, 9> (705-829):

- (a) Preliminary statement: For these reasons, equally absurd is the view that the universe is developed out of any other single basic thing (air, or water, or earth), or out of any two of these things, or even out of all four of them together (705-715), even though this view is held by Empedocles, fairest product of fair Sicily (716-741).
- (b) Proofs (742-829):
 - (1) Such teachers deny the existence of void, and yet maintain that there is motion in the universe, and that there are soft and rarified bodies in the universe (742-745).
 - (2) They set no limits to the divisibility of things (746-747), and admit no 'least' (748). The latter view is contrary to the evidence of our senses (749-750) and to the inference we draw by analogy from that evidence (751-752).
 - (3) Their view makes the *primordia* soft. Since soft things are born and die, from their view two inferences follow, (1) that the universe would be reduced to nothing, (2) that, if renewed, it would be renewed out of nothing. Both inferences are contrary to our first two basic principles (753-758).
 - (4) The first elements they postulate are hostile one to another: hence, if they come together, they will slay one another utterly or at the least they will recoil one from another (759-762)²³.
 - (5) Can these four things really be called the sources of the others? or are all other things rather the sources of these four, in view of the way they are begotten by turns and interchange natures? (763-769).
 - (6) If, when the elements combine, each of them keeps its individuality, then no creation at all will be possible, since, however they are combined, earth will still be earth, fire fire, etc. Things of which that can be true cannot be *primordia* (770-781).
 - (7) The attempt to explain the growth of the universe on the basis of the flux of the four elements, by saying that fire changes into air,

and air into water, and water into earth, and that earth passes back into water, water to air, air to heat, is not successful (782-788). First principles should be immutable: else all things will be reduced to nothing (789-797). This view, then, makes the existence of the world unexplainable. A sounder view is to predicate the existence of atoms which can produce fire, and then, by a process of addition or subtraction, or shift of order or motion, produce air or anything else (798-802).

- (8) If the retort is made that in the phenomena of growth of fruits, trees, and animals, these four elements have a part, I answer, Certainly; we mortals too are nurtured by dry food and by moisture (803-813). But this proves not *your* view, but rather *mine*—that there are many kinds of *primordia*, common to many objects: only in this way can the variety we see in the universe be explained (814-816). Out of these many kinds of *primordia*, through their combinations in different things, their different arrangements and movements, are the widely diverse things in the universe produced, even as out of common letters words and verses widely diverse in sense and sound are produced (817-829).

Part Three <of Analysis II, A, 9> Examination of Anaxagoras's doctrine of homoeomeria (830-920).

- (a) Announcement of theme (830-833), and definition of homoeomeria (834-842).
- (b) Declaration that Anaxagoras is wrong, because
 - (1) he denies the existence of void (843);
 - (2) he sets no limit to divisibility (844-846);
 - (3) he makes his *primordia* weak and perishable (if we allow that his supposed *primordia* are *primordia* at all), for in every case his *primordia* are identical in character with the objects produced from them, and so perishable even as those objects are perishable (847-856). But such a view is inconsistent with our first two basic principles (857-858).
- (4) On Anaxagoras's theory, since food, dry and wet, nurtures our bodies, and develops our veins, blood, bones, and sinews, either our body contains particles of the same kind as the foods, which are not of the same kind as the body itself, or else the food contains particles of the same kind as the body, which are not of the same kind as the food itself (859-866).

²³The result would be that no combinations—objects—could be formed, and so there would be no world at all.

If either part of this dilemma can be established, Anaxagoras's homoeomeria is, of course, at once disposed of, because we shall have bodies containing, in part at least, alien elements.

(5) The phenomena of plant life militate against Anaxagoras's theory. If every thing that grows out of the earth is in the earth, then the earth contains alien elements (867-869). The analogy will hold good of other things—e. g. of logs (870-874).

(6) Anaxagoras's effort to save himself by arguing that, though all things are in all things, only one thing after all makes its presence felt and seen in a given object, i. e. only that one thing which is most largely present in the object and stationed in the forefront of it, does not help him (875-880); for on this theory, grain, the eating of which nurtures our bodies, should, when broken, show drops of blood, etc. (881-883), grasses ought to show milk (884-887), lumps of sod, when broken, ought to show grasses, fruits, etc. (888-890), logs, when broken, ought to show ashes and smoke and fire (891-892). They do not (893-894). Hence once more we come to my doctrine of many *primordia* common to many things (895-896).

(7) If you remind me that often, when tree tops rub together, fire is produced, and then hold that this proves that fire is in trees, and find in this an argument for Anaxagoras's view (897-900), I answer that you are wrong; this phenomenon is explainable rather on my view, that heat and the trees possess many *primordia* in common (901-903). If fire were really in the trees, it could not be concealed; the trees would all be consumed (904-906). No, the truth is as I have so often stated it; there are divers *primordia*, whose varying combinations and arrangements and movements produce varying things, among them fire (908-914).

(8) If you insist that the *primordia* must be of the same nature as the things made out of them, I answer that on this view the *primordia* cease to be *primordia*—on such a theory the *primordia* of men would be men in miniature, able to laugh and to weep, even as are men themselves (915-920).

10. Matter and space are infinite (921-1113).

(a) Preliminary appeal to the reader (921-950). Lucretius is sure that his prayer to Venus in 1.1-43 has been answered.

(b) Statement of the question next to be considered: Is matter finite or infinite? is space finite or infinite? (951-957).

(c) Answer to the question: The universe is infinite (958-959).

(d) Proofs:

(i) There is no *visible finis* of the universe; hence there is no *finis* of the universe (959-967).

(2) To imagine a *finis mundi* leads to a *reductio ad absurdum* (968-983). Set yourself at a supposed *finis mundi*, and try to fling a javelin onward (968-970). Either you will find yourself *able* to throw the javelin onward (971-972), or you will find yourself *unable* to throw the javelin onward (973-974). In either case there is something beyond your supposed *finis* (975-983).

I sympathize with Lee's position with respect to *omne quod est spatium* (969). These four words seem to me, as to him, to mean not 'space (void) as a whole' (so e. g. Bailey), but rather 'the universe'. Logically, after 951-957, Lucretius should have sought (1) to prove matter *per se* infinite, (2) to prove void *per se* infinite. This, I think, has not been done in terms, with respect to matter. He seems to have felt that, if he proved space (= the *universe*) illimitable, he of necessity would prove both his theses, (1) that matter is infinite and (2) that void is infinite.

(3) The fact that motion is still possible proves that space is illimitable. If space were limited, all matter would have sunk to the bottom of that space, and motion would be at an end, but matter is still in motion, yes, even upward (984-997)²⁴.

(4) There is no visible *finis* to the universe; hence there is no *finis* (998-1001). Here come a restatement and summary: space is infinite (1002-1007). Compare (1), above. Some transpose these verses to a place after 967. One of the values of this Analysis is its demonstration that such transpositions are needless. The demands of an absolutely and rigidly logical arrangement of all the parts of an argument or exposition are one thing, and deserve careful consideration from every editor; the actual facts of Lucretius's workmanship are, at times, quite at variance with such demands. See Notes 7, 8, 10, 11, 15.

(5) The fact proved above <511-519, 520-527>, of the alternation of matter and void, itself proves that matter and void are both illimitable, or, putting it differently, we may say that the very constitution of the universe proves that matter and void (= space) are both infinite (1008-1013). <For suppose that space were not bounded unceasingly by matter, i. e. suppose that matter had not been, were not, infinite>; earth and sea and sky would perish (1014-1018), indeed would never have been produced (1019-1020), for it is only because the atoms are so many, because they have been moving about in such varied ways for endless ages under divers assaults and blows that the production of things was possible at all (1021-1028), and things have been kept as they were produced (1029-1034). All these processes require infinite matter (1035-

²⁴The notes on *inferna*, etc., in Lee, Kelsey, and Merrill are curiously misleading; they give too little of what Munro really says. Munro's note should be studied in toto. Here again Lucretius is assuming knowledge on the part of his reader, or else his work here is imperfect, never finished; we might suppose that in various places he deliberately, for the time being, left his treatment imperfect in detail, expecting to live to finish it.

1041), for the clashes of the atoms, which alone make objects possible, would not continue unless the supply of matter were infinite (1042-1051).

(6) Refutation of the theory that centripetal force—not the very infinity of the universe—holds the universe in being (1052-1118).

(1') Warning to Memmius: There is a theory I would have you reject (1052).

(2') Statement of the theory (1053-1067):

Everything in the universe is pressing, always, toward the center of the universe, (1053). This is why the universe endures; there is no need, says this theory, to postulate the 'blows' of which I have said so much (1054-1056)²⁵. This theory, say its advocates, explains how persons and objects in the antipodes hold their places, upside down, on the earth (1058-1067).

(3') Refutation of the theory (1068-1080)²⁵.

This theory is absurd, because

(a) There can be no 'center' of an infinite universe (1068-1071).

(b) were there to be such a 'center', things would be as likely to be driven *from* it as to rest there (1071-1073), since void must yield equally everywhere, at center or at non-center, to weighty objects, in whatever direction they are moving (1074-1076), and there is no place in void where objects can come to rest (1077-1080).

(4') Summary and restatement: the theory is wrong: objects do not press toward the center of the universe, and the world is not held together in any such way (1081-1082).

(5') Further refutation of the centripetal theory²⁶ (1083-1113).

(a) Those who hold the centripetal theory are inconsistent with themselves, by regarding air and fire and the things that nurture trees, etc., as centrifugal, or at least as ever pressing upwards! (1083-1100).

(b) No, the truth is as I have stated it. Matter (even as space) is infinite: for, if the supply of matter were to fail at any one point, at once that point would be a door of destruction, by which the whole array of matter would be reduced to nothing (1101-1113).

11. Conclusion of Book I (1114-1117): Learn these precepts of mine—an easy task—and one point after another will grow clearer: you will finally see the truth and see it whole.

²⁵1057 is an answer to the theory, injected into the statement of the theory.

²⁶For the form here compare Notes 7, 8, 10, 11, 15

Book II

12. Introduction to Book 2: the charm and the value of philosophy, i. e. of the Epicurean philosophy (1-61).

(a) Fine is it from a place of safety to see from what physical dangers one is himself exempt (1-6); finer far is it from the serene heights whereon <the Epicurean> philosophy dwells to see from what spiritual dangers one is free (7-13).

Briefly put, this means, Blessed indeed is the Epicurean; he alone knows what true happiness is.

(b) Grievous indeed is the darkness, the peril in which ordinary men dwell (14-16). They fail to see how little man's nature really craves—only freedom from pain of body and from pain of mind (17-19). For such freedom in the case of the body little is needed (20-21); here externals count for nothing (22-38); they count for nothing, too, in the case of the soul (39-52). Reason, and reason alone, helps men to win freedom from pain of body and more especially from pain of soul, to gain real light on the problems of the world and of life (53-61).

13. Continuation of the discussion, from the point reached in Book 1: The Motion of the Atoms (62-332).

(a) Statement of the problem to be considered: In what ways do the atoms move in the production and the resolution of objects? (62-66).

Throughout Book 1 the motion of the atoms was taken for granted (compare Note 12).

(b) Reaffirmation of the *fact* that the atoms are in ceaseless motion. Such motion is proved by the phenomena of decay and growth of individual objects: particles are constantly passing from one body to another, making the one grow less, the other greater (67-79).

This argument had been used in another connection: see 1.305-328, and this Analysis II, A, 4, (b), (4), (5), (6).

(c) a 'pivotal' passage <compare Note 7>, serving at once as summary of 62-79, in the form that passage chances to take in 67-79, and as an introduction to further discussion, the discussion promised in 62-66. Motion is essential to existence, is the thought (80-82).

(d) The promised discussion of the question, How do the atoms move? (83-332). For the promise, see above, II, A, 13, (a).

(i) Preliminary statement (83-88): Since it is through void that the atoms are straying, they must move either <downward> by reason of their weight (83-84), or <in what I call the 'swerve'> by reason of 'blows' from other atoms, i. e. as the result of their collisions with other atoms (85-88).

Here Lucretius assumes the 'swerve', which is not, in fact, discussed till 251-293. Compare Note 12.

- (2) The downward motion is ceaseless—from everlasting to everlasting: remember that there is no 'bottom' in the universe (89–96).
- (3) From this downward motion <modified by the swerve> result the collisions and the recoils, some large, some small, of the atoms (97–99).
- (4) When atoms are driven together in denser unions and recoil but slightly, heavy bodies—e. g. iron, stone—are formed (100–105).
- (5) Other atoms recoil widely after collision: now thin, light bodies—e. g. air, sun—are formed (106–108).
- (6) Hosts of atoms are straying about, free, because they have never been admitted to unions and so have never had a part in making bodies (109–111). Witness the motes flying about in the sunbeams that light the dark places of a <closed> house: they are constantly colliding, constantly recoiling (112–120), a fine picture of the ceaseless movement downward of the atoms and of the collisions of the atoms in the great void (121–131).
- (7) Summing up and restatement, here especially elaborate (132–141): All this motion proceeds ultimately from the motion of the atoms (132). The motion of the atoms is self-impelled (133). This motion they impart, through collisions, to bodies slightly larger than the atoms themselves, bodies made up of a few atoms (134–136), then through these bodies to other bodies larger again (137), and so on, till at last we become conscious of the movement when we see it, e. g. in the motes that move in the sunbeams (138–141).

(e) The speed of the atoms (142–164).

This passage and the next, (f), break the thread of the main discussion. That discussion is resumed at 184.

- (1) Preliminary statement: I will now discuss the speed of the atoms (142–143).

(2) Proof (144–164):

Swift indeed are the sunlight <and the sun's heat: compare 150> (144–149), though they pass not through void but through a body (the air), and, again, their particles do not move one by one, but in groups, so that they are subject to retardation, (1) from themselves, (2) from without themselves (150–156). Swifter far, surely, is the movement of the atoms, since (1) they are solid (single), (2) they move through void (157–164).

(f) A tangential passage, a wide departure from the straight path of the discussion, a footnote (165–183). See above, under (e). Verse 183 shows that Lucretius was conscious that he had digressed.

Some persons, who know nothing about the atoms, fancy that the world was created by the gods: they think of the world as perfectly adapted to the needs of men and so explainable only as product of divine inter-

vention! (165–174). An absurd idea! (174–176). For, even supposing that I knew nothing about the atoms, the very *imperfection* of the universe proves to *me* that the universe was *not* created by the gods (177–181). More of this later (182). For the present I will talk about the movement of the atoms (183).

- (g) Discussion of the motion of the atoms renewed (184–332). We go back now to the point reached at 141.

(1) Initial Statement: *Upward* motion of atoms *per se* is impossible; nothing has inherent in it power to move upward (184–186), not even fire (187).

(2) Proofs (188–215):

(1') The upward movement of the fruits and the trees is only an apparent exception to my statement, for, since they have weight, they are really trying with might and main to follow their natural tendency—i. e. to move downward (188–190).

Lucretius does not say, explicitly, what he says under 2', that the upward movement is due to external pressure that overpowers the natural downward tendency.

(2') The upward movement of fire is not inherent in fire, but is the result of external pressure (191–193).

(3') So too is the upward spurting of blood (194–195).

(4') So too is the rising of a log out of water: here, indeed, our eyes help us to discern the truth (196–200).

(5') Summary: All these things, left to themselves, naturally move downward (201–202).

This is a pivotal passage: it sums up 188–200, and prepares the way for 203–215.

(3) Restatement and expansion <of 187, 191–193> (203–215). So too it is only under pressure from without that fire moves upward (203–205), or across the sky at night, this way and that (206–208). Why, stars fall to the ground! (209). The sun, too, sends his heat (i. e. fire) in *every* direction (210–212). The lightning flies athwart rain and through the clouds (213–214), aye even to the ground (215). In a word, fire flies not merely upward, but in every direction, even downward <always under pressure of some special force>.

(h) The atoms have power to 'swerve' (216–293).

(1) Statement (216–220): The atoms have power to swerve from the straight downward motion (their natural, inherent motion), just a trifle, just enough to justify the statement that they change their direction.

(2) Proofs (221–293).

(1') If they did not swerve, the collisions of the atoms, which alone produce objects, would be impossible: in that event, nothing would ever have been created (221–

224), for we cannot explain the collisions by supposing that, as the atoms fall, the heavier atoms overtake and strike the lighter: in void (i. e. in a vacuum) all the atoms, whatever their weight, move at the same speed (225-242). The atoms, then, 'swerve', but only the last possible bit, not enough to force one to say that their movement is sideways (243-250).

(2') The freedom of the will is proof of the 'swerve' (251-293).

(a) The doctrine of the 'swerve' alone refutes the Stoic conception of fate and alone accounts for the manifest fact that the will of men and animals is free (251-262).

(b) That the will is free is shown by what happens when the starting-signal in the chariot-race has been given: only when the will has set in motion the proper atoms can the race horses start (263-271).

(7) That the will is free is proved again by our power to check ourselves when some sudden force has set us moving (272-280), and by our power to change the direction of our motion, even to the extent of reversing that direction (281-283).

(8) Summing up and (re)statement, applicable really to everything since 61: There are three sorts of motion of the atoms: (1) the normal, i. e. downward, due to their weight; (2) the 'swerve'; (3) the 'blows', the collisions, the result of the 'swerve' (284-293)²⁷.

(i) The motion of the atoms is unchangeable (294-332).

(1) First Statement: The atoms were never more closely compacted (294) nor less closely compacted than they are to-day (295), for the sum total of matter is constant, neither increasing nor diminishing (296)²⁸.

(2') Inference from the First Statement: The movements²⁹ of the atoms (i. e. their creative processes) are the same to-day and always will be the same as they were in the past (297-299);

²⁷Since Lucretius is definitely ascribing the freedom of the will to the 'swerve', and since, as he clearly says elsewhere, the collisions are due to the 'swerve', the words *plagas et* are wholly illogical in 285. To the movement of the atoms only two factors contribute: (1) their downward movement, due to their *pondera*, (2) the 'swerve'. From 225-250 it is clear that through their downward motion *per se* the atoms would accomplish nothing: no *res genitiae* could come from *that* motion. The 'swerve' accounts at once for the *res genitiae* (i. e. the creation and the recreation of the world) and for the freedom of the will.

²⁸*nam* in 296 for a time troubled me; it seemed illogical and incorrect, since, I thought, this verse is logically part of Lucretius's dictum, and not in any way proof (or even illustration) of 293-294. The thought of 296, I felt, is brought in more logically at 303: proof of its truth is there adduced (304-307). But, later, I saw that *nam* is correct, since 296 does explain 294-295. The connection of ideas is this. If the total number of the atoms had ever increased, then the *copia materialis* might well have been *magis stipata* (294); had the total number of the atoms ever become smaller, then the *copia materialis* might well have been *majoribus intervallis*. See also Note 29.

²⁹Had the *copia materialis* become *magis stipata*, the movements of the atoms might (would) have become slower; had the *copia materialis* become *majoribus intervallis*, the movements of the atoms might (would) have become swifter.

the atoms will always bring objects into being and to maturity exactly as they have in the past, subject to the laws of nature" (300-302).

(3) Second Statement: The sum total of matter is constant (303: compare 296).

(4) Proofs of the Second Statement (304-307)³⁰.

(1') There is no place *extra omne* to which anything can withdraw *ex omni*: hence the *omne* cannot lose any part of itself: it can not be diminished (304-305: compare 296).

(2') There is no place *extra omne* from which anything can force its way *in omne*: hence the *omne* cannot gain anything: it cannot be enlarged (306-307: compare 296)³¹.

(j) Another example of *occupatio* (see Note 14). Explanation of the apparent (seeming) motionlessness of the universe, the *summa copia primordiorum* (308-332).

(1) Preliminary Statement: It is not strange that, though every atom is ceaselessly in motion, the universe as a whole seems stationary, completely at rest (308-311).

(2) Proofs (312-332):

(1') The atoms lie far beneath (beyond) our ken (312-313); hence their movements are even more inevitably beyond our vision, beyond our power of discernment (313-314).

(2') Even things which are within the power of our eyes to descry seem often, when viewed from a distance, to be stationary, though we know that they are in fact in violent motion—e. g. lambs moving swiftly in play, or martial hosts in warlike manoeuvres (315-332).

The point of the two illustrations which make the second proof (317-322, 323-332) is the same. In each case there are, we know, individual objects in violent motion; yet we fancy we see one mass, inert, stationary.

C. K.

(To be continued)

REVIEW

A Latin Reader for the Second Year. By John C. Rolfe and Walter Dennison. Allyn and Bacon (1918). Pp. lii + 644 + 169.

Time was when this book in all probability would have been entitled *A Complete Latin Reader*, for it certainly provides abundant material for every imaginable requisite of the Second Year. The reading matter includes selections from simplified Roman History, *Viri Romae*, *Nepos*, *The Argonauts*, Caesar's Gallic and Civil Wars, and *Aesop's Fables*—a total of 218 pages, more than twice as much as the minimum College entrance requirement. The text is fully annotated. The Introduction contains a brief account of the life and

²⁸See Note 28. What was, in 296, proof of 294-295 is now elevated to the dignity of an independent statement, for which proof is supplied.

²⁹The vital part of 293-307, as most germane to the theme of Book 2, is that which has to do with the motion of the atoms. Mark the concluding words of the paragraph.

works of Nepos and Caesar, and an exposition of the art of war among the Romans. The Latin text is followed by a Latin Grammar, Exercises on Latin Composition, and Vocabularies. Interspersed are Hints to the Pupil with reference to translating from and into Latin, simple Word Groups, Figures of Rhetoric and Grammar, and Rules for the English Pronunciation of Greek and Latin Proper Names.

The general appearance of the book is neat without being showy; the colored plates, maps, and battle plans contribute to make its pages attractive. The illustrations are numerous and deserve to be especially commended for their clearness; some of them even approximate the quality of half tones.

The arrangement of the selections strikes one as rather peculiar. Why should the story of the Argonauts be placed between the Nepos and the Caesar? In view of the chronology of the Argonautic story and the simplicity of its Latin it would more naturally precede the Roman history. Aesop's Fables seem even more decidedly out of place in following the history of Caesar's wars. They belong first in the order of the selections.

The notes are printed below the Latin, a separate text being furnished for the pupil's use in the class-room. This is a labor-saving arrangement that is deservedly growing more popular every year. Conspicuous in the Notes is the constant reference to back pages for parallel constructions. This no doubt is highly pedagogical, but to the ordinary mortal it is also distinctly irritating; even the most conscientious students will soon grow weary of looking up references, which are often found to involve only the simplest constructions.

On page 306 *Portus Itius* is identified with Boulogne. It is hard to see how this position can be maintained in face of the strong argument that Mr. T. Rice Holmes makes in favor of Wissant (see his *Caesar's Conquest of Gaul*, 432-438; *Ancient Britain and the Invasions of Julius Caesar*, 552-595).

Exception must also be taken to the comment on Caesar B. G. 5.13 *Alterum vergit ad Hispaniam atque occidentem solern*, according to which Caesar made "the astonishing statement that Spain lay west of Britain". Caesar's geography was undoubtedly faulty, but it is hardly necessary to exaggerate his errors, as is done here and also in the map found on page 333. The editors would have us translate: "The second side faces toward Spain and the west", implying that Spain and the west lie in the same direction from Britain. But Caesar was thinking of the side, not as a whole, but in sections. The clause may be interpreted thus: 'The second side (i. e. its southern point) inclines toward Spain and (farther north) toward the west'. This, it seems to me, is supported (1) by Caesar's description of the first side in the preceding sentences where he speaks particularly of the *two angles*; (2) by the meaning of *vergit*, which is generally used by Caesar to denote merely 'inclining toward', 'trending toward'; and (3) by the use of *atque*, which does not bind Spain and the West as closely together as would be the case if either *et* or *-que* were used.

Again, at the end of the same chapter, Caesar's estimate of the coast line of Britain—2000 miles—is criticized by the statement that "as a matter of fact the coast line, following roughly its deep indentations, is about 4650 miles". Caesar, however, was not following its indentations, and his rough estimate was nearer the actual length of the general coast—2900 miles—than the editors' remark would lead one to infer.

All the grammar that is needed for the Second Year is found in the Grammatical Appendix. In the Syntax the illustrative sentences are drawn directly from the text, thus increasing the pupil's interest in them.

The rule for the Dative with Compounds, as stated in § 149, b, is a dangerous one, as many pupils get the impression that the *preposition itself governs the dative*. Such an impression would be confirmed by the note to *stipiti*, p. 38, l. 12. A correct application of the rule is given under *aris* at the bottom of the same page.

Another dangerous weapon to put into the hands of careless pupils is the Subjunctive of Attraction. The mentally lazy boy, when confronted with a puzzling subjunctive, is quick to take advantage of this delightfully indefinite explanation of the mood, instead of exhausting every other possibility of accounting for it. Unfortunately, of late, the exploitation of this subjunctive is spreading to editors. In the book before us there are fourteen references to the Subjunctive of Attraction; the majority of the subjunctives involved can be explained on other grounds.

The rule concerning Substantive Result Clauses (§ 261) is followed by two examples, of which the second is a substantive purpose clause. This error is repeated in four references besides (see 133, 2; 164, 5; 207, 2; 236, 13).

The Latin-English Vocabulary is noteworthy for its designation of English cognates by small capitals and for the mention of many modern names made familiar by the late War. In some instances, however, the meaning of words which are not found in the Vocabulary is omitted in giving the derivation, e. g. "adipiscor . . . [ad + apiscor]"; "consulo . . . [com-, cf. salio]"; "debilis . . . [de + habilis]"; "lanio [lanius]"; "macto . . . [mactus]"; "pistrinum . . . [pistor]"; "pullulo . . . [pullus]"; "situs . . . [sino]".

To those of us who can recall the difficulties under which we used to labor in driving Second Year pupils through the first four books of Caesar's Gallic Wars such a book as the Latin Reader affords especial delight. The simplified Roman History, *Viri Romae*, *Nepos*, and *Argonauts* pave the way admirably for the more difficult course in Caesar. The selections from the Gallic War include Caesar's expeditions to Britain, his description of the Druids and the Germans, and the climax of the war in the thrilling siege of Alesia—all of which were lacking in the old-fashioned School Caesar. The Civil War selection is also well chosen, in that it deals with a period not only critical in Caesar's career, but most important in Roman History, as it involved the change of government from a Republic to an Empire. Lastly, we may congratulate ourselves on the abundance of material for sight-reading all through the book.

Thus, this new Latin Reader meets the most exacting requirements for Second Year pupils, whether they be poorly or well prepared by the previous year's work. It sets a high standard and is bound to stimulate both teacher and pupil to do the same sort of conscientious and scholarly work that characterizes the volume throughout.

ALBANY ACADEMY,
Albany, N. Y.

JARED W. SCUDDER.

THE AMERICAN CLASSICAL LEAGUE

At the annual meeting of the National Educational Association, held in Milwaukee, in July last, a Classical Conference was held, at which various papers were read. The programme of this Conference, which I was sure I had among my papers, is, at this writing, unfortunately missing. Good as the papers were, I am sure, however, that it will be agreed that more important than the papers was the organization of the American Classical League, which was effected at the Conference, on the afternoon of July 3. A pamphlet has recently been issued, giving the minutes of a meeting of the Temporary Executive Committee, held in the morning of July 3, the Minutes of the Business Meeting of the National Classical Conference, at which the organization of the League was effected, the Minutes of the First Meeting of the Council of the American Classical League, and, lastly, the Council of the League for 1919-1920. Copies of this document can be obtained from Professor Andrew F. West, Princeton, New Jersey, who is President of the League.

Since the organization of the League is a matter of prime importance and interest, a brief summary of this document is presented here. At the meeting of the Temporary Executive Committee four members of the Committee were present: Messrs. West and Carr, the Misses MacVay and Sabin. The following persons, too, were present, by courteous invitation of the Committee: R. C. Flickinger, D. E. Frank, G. E. Howes, C. Knapp, G. Laing, A. M. Rovelstadt, B. L. Ullman. After considerable discussion, a tentative draft of a Constitution, based on the original draft issued by the Committee in November last, largely amended as the result of suggestions obtained by correspondence, was still further amended, and finally adopted by unanimous vote. At the business meeting of the Classical Conference, this Constitution was unanimously adopted and thereby became the fundamental law of the American Classical League, follows:

CONSTITUTION OF THE AMERICAN CLASSICAL LEAGUE

ARTICLE I: *Object*

The object of the American Classical League is to improve and extend classical education in the United States, to supplement and reinforce other existing classical agencies and to advance the cause of liberal education.

ARTICLE II: *Officers and Council*

Section 1. The Officers shall be a President, a Vice-President and a Secretary-Treasurer. There shall also be a Council consisting of these officers *ex officio* and fifteen other members. These officers and members of the Council, except as provided for in Section 2 of this Article, shall be elected at each annual meeting by vote of the members present.

Section 2. Every association, national, regional, state and local, wholly or mainly devoted to the promotion of classical studies, and enrolling from two hundred to one thousand persons in its membership, shall have the right to appoint annually one representative on the Council with an additional representative for every five hundred members in excess of one thousand, it being understood that no association may have more than three representatives. The right to such representation shall be determined by the Council.

Section 3. The President, Vice-President and Secretary-Treasurer shall perform such duties as usually appertain to these offices.

Section 4. The Council shall carry into effect the policies and measures adopted by the League, shall make a written report at each meeting of the League, and shall have full power to act for the League in the interim between meetings of the League.

ARTICLE III: *Members*

Teachers of the classics and friends of classical education are eligible as members.

ARTICLE IV: *Meetings*

There shall be an annual meeting held at such place and time as the Council may determine, preferably in connection with the annual Convention of the National Education Association. Special meetings may be called by the Council.

ARTICLE V: *Amendments*

This Constitution may be amended by a two-thirds vote of members present at any annual meeting, provided written notice has been given to the Council at least three months before the annual meeting.

To facilitate the work of the League in its initial year, the following resolutions, prepared by Professor West, were unanimously adopted:

1. *Resolved*, That until otherwise ordered the Council shall have power to enroll members, determine the annual dues not to exceed twenty-five cents for members of classical associations recognized by the Council (these fees to be paid through the treasurer of these associations) and not more than one dollar for others; to prepare the By-Laws, to arrange for the expenses of conducting the work of the League, and to appoint such Committees as may be advisable.

2. *Resolved*, That the Council report on these matters to the League at the next annual meeting.

The following resolution, presented by Professor Pharr, was unanimously adopted:

Resolved, That the Council for 1919-1920 consist of
 1. The President, Vice-President, Secretary-Treasurer.
 2. One representative each appointed by the American Philological Association, Classical Association of New England, Classical Association of the Atlantic States, Greater Boston Classical Club, New York (City) Classical Club, and Representatives appointed by the Classical Association of the Middle West and South.
 3. And the following persons, hereby declared elected: W. L. Carr, Chicago, Illinois; Anna P. MacVay, New York City; Clifford H. Moore, Cambridge, Massa-

chusetts; H. C. Nutting, Berkeley, California; Edith Rice, Philadelphia, Pennsylvania; Frances E. Sabin, Madison, Wisconsin; B. L. Ullman, Iowa City, Iowa.

Professor West was then elected President, and Professor Shorey Vice-President of the League. At the request of Dean West, Professor R. C. Flickinger presented a resolution which was unanimously adopted, as follows: "Resolved, That the President be authorized to appoint the Secretary-Treasurer for 1919-1920".

The minutes of the First Meeting of the Council of the American Classical League are herewith reproduced in full:

The first meeting of the Council of the American Classical League was held in Kilbourne Hall, Milwaukee, Wisconsin, on July 3, 1919, immediately following the adjournment of the business meeting of the Classical Conference at which the League was organized. The following members of the Council were present: President, Andrew F. West, Princeton University, presiding; Charles Knapp, representing C. A. A. S., George E. Howes, representing C. A. New England, Anna P. MacVay, member by election, Frances E. Sabin, member by election, B. L. Ullman, member by election, W. L. Carr, member by election.

On motion by Professor Knapp the annual dues for members of the recognized classical associations, as provided for in Enabling Resolution No. 1 adopted at the business meeting, were fixed at twenty-five cents.

On motion it was ordered that a gift to the League of twenty-five dollars or more should entitle the donor to a life membership in the League.

On motion by Miss MacVay the President was authorized if he deemed it advisable to use the funds of the League to compensate the Secretary-Treasurer for his expenses and services.

The Council for 1919-1920 is made up as follows:

I. Officers: President, Andrew F. West, Princeton University, Princeton, N. J.; Vice-President, Paul Shorey, University of Chicago, Chicago, Ill.; Secretary-Treasurer (to be appointed); II. Representatives of Associations, W. B. McDaniel, University of Pennsylvania, Philadelphia, Pa., for the American Philological Association; George E. Howes, Williams College, Williamstown, Massachusetts, for The Classical Association of New England, Charles Knapp, Barnard College, New York City, for The Classical Association of the Atlantic States, Roy C. Flickinger, Northwestern University, Evanston, Illinois, F. W. Shipley, Washington University, St. Louis, Mo., for The Classical Association of the Middle West and South, A. S. Perkins, Dorchester High School, Boston, Mass., for the Classical Club of Greater Boston, Nelson G. McCrea, Columbia University, New York City, for the Classical Club of New York; III. Members By Election, W. L. Carr, University of Chicago High School, Chicago, Illinois, Anna P. MacVay, Wadleigh High School, New York City, Clifford H. Moore, Harvard University, Cambridge, Massachusetts, H. C. Nutting, University of California, Berkeley, Cal., Edith Rice, Germantown High School, Philadelphia, Pa., Frances E. Sabin, University of Wisconsin, Madison, Wisconsin, B. L. Ullman, State University of Iowa, Iowa City, Iowa.

C. K.

THE NEW YORK CLASSICAL CLUB

The Classical Forum

The second meeting of The Classical Forum of The New York Classical Club for the year 1918-1919 was held on March 15, at Hunter College. The members had the pleasure of listening to a most thoughtful and inspiring paper by Professor Julius Sachs, of Columbia University, on Fundamental and Auxiliary Studies of the Classical Teacher (see THE CLASSICAL WEEKLY 12.201-206). A response by Professor Whicher emphasized the importance of Greek as a background for the Latin teacher. Dr. Bryant expressed the belief that more Latin was frequently needed in the teacher as a basis on which the illumination of collateral interests might be shed.

April 26, 1919.

STEPHEN A. HURLBUT,
Acting Censor.

THE CLASSICAL ASSOCIATION OF PITTSBURGH AND VICINITY

The final meeting of The Classical Association of Pittsburgh and Vicinity for 1918-1919 was held Saturday, May 17, at the Pennsylvania College for Women, Pittsburgh. The first paper, by Professor Laura C. Green, of the Pennsylvania College for Women, was a discussion of Vergil's Account of Aeneas's Life in Italy Compared with those of Cato, Livy, and Dionysius of Halicarnassus. A suggestive and helpful paper on How to Make the Study of Latin Syntax Interesting and Profitable, by Professor T. W. Dickson, of Dean Thiel College, served to introduce a Round Table Conference on Syntax in the Second Year, under the chairmanship of Mr. Frank T. McClure, of the Allegheny High School. The discussions dealt with (a) The Amount, (b) How?, (c) Why?, and were led by Mr. Frank L. Matteson, Peabody High School, Mrs. Mabel C. Baird, Fifth Avenue High School, and Professor B. L. Ullman, University of Pittsburgh. The Round Table Conference, which proved to be one of the most helpful of the year, was followed by an able and brilliant address on The Classics and the Social Emphasis in Education, by Dr. John Mossatt Mecklin, Professor of Philosophy, University of Pittsburgh.

Officers were elected for 1919-1920: President, Frank T. McClure, Allegheny High School; First Vice-President, Florence K. Root, Pennsylvania College for Women; Second Vice-President, Miss M. Alta Fretts, Monongahela High School; Secretary-Treasurer, Norman E. Henry, Peabody High School.

N. E. HENRY, *Secretary.*

THE JUNIOR HIGH SCHOOL

The Department of the Interior, Bureau of Education, Washington, has published a pamphlet, entitled Library Leaflet No. 5, and dated May, 1919, which deals with a List of References on the Junior High School. The references are grouped under various titles, as follows: General (1-8); Special Localities (8-11); Special Subjects (12-14); Bibliography (14); Periodicals Indexed in this Bibliography (14-15). On page 12, under the head of Latin, there are just three references, to the articles by Professors Deutsch and Lodge, and Mrs. Scott, listed, with others, by me in THE CLASSICAL WEEKLY 12.201.

C. K.

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**STATEMENT OF THE OWNERSHIP, MANAGEMENT,
CIRCULATION, ETC., REQUIRED BY THE ACT OF
CONGRESS OF AUGUST 24, 1912**

Of THE CLASSICAL WEEKLY published weekly from October 1 to May 31 in each year except weeks in which there is a legal or a school holiday at New York, N. Y., for April 1, 1919.

STATE OF NEW YORK } ss.
COUNTY OF NEW YORK }

Before me a notary public in and for the State and county aforesaid, personally appeared Charles Knapp, who, having been duly sworn according to law, deposes and says that he is the Managing Editor of THE CLASSICAL WEEKLY and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:

Publisher, The Classical Association of the Atlantic States, Barnard College, Columbia University, N. Y. C.
Editor, none.

Managing editor, Charles Knapp, Barnard College, Columbia University, N. Y. C.
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2. That the owners are: (Give names and addresses of individual owners, or, if a corporation, give its name and the names and addresses of stockholders owning or holding 1 per cent or more of the total amount of stock.) The Classical Association of the Atlantic States (not a corporation. No stockholders or individual owners. Five hundred eighty-two members.) President, Richard M. Gummere, William Penn Charter School, Philadelphia, Pennsylvania; Secretary-Treasurer, Charles Knapp, Barnard College, Columbia University, New York City.

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CHARLES KNAPP, Managing Editor.

Sworn to and subscribed before me this 30th day of September, 1919.

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